The PULPIT

A Periodical of Contemporary Preaching

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Sermon Illustrations

Contributed by Readers of THE PULPIT

Bill of Rights—of Duties

Americans have dwelt so long on their Bill of Rights that they have forgotten their Bill of Duties. For every right there is an accompanying duty. Put this down in your little book: The Bill of Rights will not be ours indefinitely unless we read carefully and act according to the Bill of Duties. Our talk of a better world and a lasting peace is a waste of breath and words until we, the people, develop the art of better living. A better world will come as we act in harmony with the thought that the man needed is he who loves God with all his heart, and his neighbor as himself. A better world will come as we join Paul in saying, Woe is me if I do not preach and live the Good News. Let us remember and observe the Bill of Rights, but let us also remember and observe the Bill of Duties.—*Joseph W. Reeves, Trinitarian Congregational Church, Northfield, Mass.*

They Were His Friends

Michael Pupin, who became one of the world's great scientists, was born in Serbia. His parents died while he was still a child, and he decided to come to America. Landing at Ellis Island with just five cents in his pocket, and alone, he was at first refused admission, for the immigrant officials thought it foolish to admit him; he might soon become a public charge. As a last question, the officials asked him if he knew anyone in America. "Oh, yes," he said. Then he mentioned Harriet Beecher Stowe, Benjamin Franklin and Abraham Lincoln, about whom he had learned in Europe. The officials talked it over. Here was a boy with no family, with only five cents in his pocket, but he had three great friends, even though he had never seen them. So they decided to let Michael Pupin in—and no one has ever been sorry that they did!—*William Janssen, First Presbyterian Church, Normal, Ill.*

The Voice of Doom and the Blessed Hope

Today atomic anguish has brought a deep sense of doom to the world. A popular American writer has taken the following statement to be characteristic of a great prophet of doom in our time, Oswald Spengler, author of *The Decline of the West:*

"You are dying. I see in you all the characteristic stigma of decay. I can prove to you that your great wealth and your great poverty, your capitalism and your socialism, your wars and your revolutions, your atheism and your pessimism and cynicism, your immorality, your broken-down marriages, your birth-control, that is bleeding you from the bottom and killing you off at the top and in the brains — I can prove to you that those were characteristic marks of the dying ages of the Ancient States — Alexandria and Greece and neurotic Rome."

In such a world as this Christians must preach the blessed hope in Jesus Christ.—*Don E. Smucker, Princeton Theological Seminary, Princeton, N. J.*

'To Be Like Him'

In his memoirs, Joseph H. Choate tells of walking one morning toward the Capitol in Washington when he saw a small colored boy gazing at the face of the statue of Abraham Lincoln. Pausing, he said to the boy: "Well, sonny, what do you think of him?" The boy replied, "I want to be like him."—*Robert M. Pratt, First Unitarian Church, Quincy, Ill.*

Breaking Down Barriers

How the barriers of race can be broken down was brought home to me the other day. A friend related a simple incident that occurred at a children's interracial camp. The director was told that the neighbor, a fisherman, was likely to be unfriendly. So the director went over to see him. He said: "We are about to start a two-week camp for children of different races—Chinese, Negroes, Japanese as well as white Americans." The fisherman exploded: "Don't let any Japs come around my place!" "Can you tell Japanese children from Chinese children?" asked the director. "I sure can," answered the neighbor. "Then I'd like for you to come over and pick them out, because I can't," replied the director.

Next day the director talked to the children about fishing. The youngsters didn't know much about it and were eager to know more. They were told that their neighbor was a fisherman and it was suggested that they might send a delegation over to him and ask him about it. A committee including a Chinese, a Japanese and a Negro was chosen. The Negro boy was the spokesman. They were gone for four hours and the camp counselors w dered what could have happened the youngsters. When they came b the fisherman was with them. He taken them out in the boat to sh them just how fish were caught. he said, as he left: "Any time want to use the boat, feel free to so." The explanation is that neit the director in his maturity nor children in their innocence were af of the neighbor. The result was the neighbor, who himself had va fears, was brought into the circle actually became part of the friend project.—*Fred W. Shorter, Chu of the People, Seattle, Wash.*

Inexhaustible Riches

On a visit to the anthracite regions of Pennsylvania at the t when the 100th anniversary of thracite mining was being celebra I inquired of one who was fami with the mining operations if th great deposits of coal, laid d through incalculable aeons of t showed any signs of exhaustion was surprised to have him tell that one hundred years of mining touched only the outermost fring those great deposits of coal.

For long ages countless belie have been taking out of the gospel riches of Christ. Theologians, po painters, sculptors, statesmen, so reformers—all have drawn upon riches which are in Christ. But those riches are as abundant as e Inexhaustible, unsearchable riches *Clarence E. Macartney, First P byterian Church, Pittsburgh, Pa.*

The Verdict of the Years

The wise man of the Bible this as the verdict of the years: " statutes of the Lord are true righteous altogether; more to be sired are they than gold, yea, much fine gold. Moreover by t is thy servant warned, and in keeping of them there is great ward."

And when Sir Walter Scott felt sentence of death on him, he s moned his son-in-law and biograp Lockhart. When he came into room, Scott said to him: "Lockh I may have but a minute to spea you. My dear fellow, be a good m Be virtuous, be religious; for n ing else will give you any com when you come to lie here."—*C Macartney, First Presbyter Church, Pittsburgh, Pa.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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ast and Future in the Light of the Bible

By Hans Lilje

O NOT have to describe the present situation. I emember that the German people a short genera- ago were faced by the same spiritual task—to t a lost war. There are many among us who can mber what a difficult and painful task that was.

How hard did we try then to get our hearts used to the fate of war! Among all the many forces that then were heard I think today of a somewhat distant voice. In a letter the poet Rainer Maria Rilke uttered then, about five years after the end of the war, the following ideas: Germany could have shamed and moved the world in the year 1918, and at the moment of its collapse. It could have done it through an act of ound truthfulness and conversion, through a vis- and resolute renunciation of its false prosperity. hort, through that humility which belongs so in- ly to its being, and which would have anticipated oreign humiliation dictated from without.

nd then the poet adds that this humility, expressed ten in the drawings of Dürer, never came. Ger- failed to give new form to that which is purest best in it. Then it did not renew itself, rethink . It did not create for itself that dignity whose is humility. It was merely concerned with pres- ion—and in a superficial, speedy, suspicious and dy manner. It desired to accomplish something, to ahead and to get away, instead of following its secret nature to endure and to be ready for a cle. It desired to persevere and not to change. And elt that something failed to happen.

WHAT FAILED TO HAPPEN?

hose were the words of a great German poet, about n otherwise everybody may think as he wishes. se are not the words of a prejudiced man or of a one could suspect to be always ready with Chris- standards, but the judgment of a man who saw ly.

What was it that failed to happen? Germany desired to persevere and not to change. We go back three hundred years, when Germany once before stood at the end of a lost war. We just sang again what then Paul Gerhardt sang, this moving hymn: "Thank God the word of peace and joy has sounded." This hymn which fits so particularly into our situation because it sings also of the destroyed castles and the towns filled with ruin and rubble, of the filled graves, broken hopes and the streams of unhappiness that went across our land.

And when we hear that voice, along with the voice of the poet, one thing becomes very clear to us—we must find our own answer today. As impressive and important as the words were that Rainer Maria Rilke said after 1918 and Paul Gerhardt after 1648, we cannot today simply repeat their answers. But in this moment we have the task to deliberate: What shall happen now? And whatever it may be that moves us in this moment, it is in no case an indifferent fact that we as the church of Christ can first among this nation raise our voices in this matter.

FOLLOWING A DARK PAST

It is by the grace of God, not merely by the kindness of the American military authorities, that the voice of the church can again be heard. In the years that lie back of us, the displeasure of the former authorities was occasionally aroused when I said repeatedly: After this war a good many things that exist today will not exist any longer—but there will still be a church of Christ in Germany. And if that came to pass exactly as promised, it is not a reason to glory. We would be simpletons if we did that. We would be fools if we forgot that this church of Christ has never a proclamation that is "modern," "adapted to the spirit of the age." No—we do not make the fact of our survival a cause for boasting.

The fact that we can come together on this beautiful Sunday afternoon in this historical place we consider a challenge of the living God, a challenge to try to understand in his presence our fate. And therefore I chose for this sermon the very simple question, "What is the Past and the Future in the Light of His Word?"

I know that it is a most difficult task to understand at this time the inner meaning of our most recent past. Those who were here then will remember that the famous literature of the last war, the books of Remarque, Renn and Junger, appeared only about five years after the war. One realized even then that this was not an accident. We all had first to pass through a zone of silence. We had to digest those grave experiences of the war years before we found our voices again and were able to talk about these things. We men who returned from that war had first to integrate these experiences into our inner being. In the same way time will have to pass until one can talk about the meaning of this war

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is sermon, received recently by the National Lutheran cil, was translated by Rev. George W. Forell. The coun- eports that Dr. Lilje "came through the recent conflict his reputation greatly enhanced and he will be one of reat spiritual leaders in the rebuilding of the German h."

for us. And I call your attention to the fact right now that this task will not be simple in the future. I say this especially to the men in this house of God. Get used to the fact that to understand the meaning of our past experiences will be a task that will keep us busy for years. And the same is true for the women who went through bombing attacks and for the young people who grew into a world threatened by death. It is not an easy matter to digest such a past. We must realize this now. We must not continue to live in thoughtlessness.

Some may think that to understand and overcome our past is merely a political task. Of course it is that. Germany has to bring order into her political past. But the pulpit is not the place to discuss political decisions. We did not do that in the past—even though always accused of doing it—and Satan will not induce us to do it now. But as little as we were silent in the past about that which the Word of God has to say to Christendom, as little do we now intend to be silent on this subject. The political liquidation of the past is a task that demands realism. And our nation has got to answer the question, "Have you finally men enough to guide your fate?"

NOT SIMPLY CONDEMNING THE PAST

About that which has come to an end, we do not have to waste any words. The leading groups of this most recent chapter of German history have brought it to an end in such unbelievable wretchedness, shame and cowardice that among men this end should no longer be mentioned. This part of our history may rest and the grace of God may liquidate what has happened and have mercy upon our nation, so that in the face of these ruins men may rise who have the courage to do the difficult and unpopular service to take the nation's political fate into their hands in a spirit of firm responsibility.

That is really all one can say at this moment from a Christian pulpit. God may grant to our nation men who are real men and who are willing to do what is right, independent of popular favors and envies and hatreds—men who take their office out of the hand of God and feel responsible to him.

But for us—who in this moment are not an assembly of statesmen—for us another word is valid. This political liquidation is also for us as citizens not an easy matter. There are people who are so dangerously naive that they believe the word concerning our past has been said in the moment the last picture of Hitler has been destroyed and the last nazi leader has been arrested. I repeat—it is dangerously naive to imagine the German task as that simple, and it makes no difference whether Germans do that, or the foreign authorities. The task is more serious than that. We will not get adjusted to our past as long as we avoid going to the core of the problem. It would be a catastrophe for the church of Christ to sell out to such a cheap interpretation of history, and to imagine that its task is fulfilled as soon as it joins the general chorus which condemns the past. That does not even touch upon the main problem. The problem is deeper.

Whenever we speak of the will of God, we speak cording to the average educated bourgeois of thi that have nothing to do with "real life." And th just the point that matters. Has it not become q clear that there is hardly anything as important fo nation as the ten commandments of God? I have say it this way: Is there one among us who is so o rageously stupid that he did not learn this in the ye that have passed? The ten commandments are a real

THE TEN COMMANDMENTS STILL HOLD

We Germans have to learn, as other nations n have to learn, that we are a people that are guilty o great apostasy. The root of our national catastroph that we deserted God. Everybody ought to realize th I don't say that because I am a pastor and stand i pulpit. I would say it in the same manner if I w standing on one of the destroyed streets of Nurembe Our apostasy is the real reason all this suffering come upon us.

That will become quite clear from examples fr our spiritual history. I would like to remind you h it looked in the heads of the "educated" of our nati Look at the average educated German of the rec past. What were his mental possessions? He did know anything of the Bible. He just didn't know a thing, otherwise he would never have been able to lieve all the nonsense that they told him about the O Testament.

And isn't that a shame for a nation that produce man like Goethe? Goethe, who if he would enter h could surpass every one of us with his knowledge of Bible. And I am including the ministers. And h did it happen that the Word of God lost its mean for the "educated"? Or what was the idea of the av age educated person when it came to natural scien He believed an educated modern man could not b Christian any longer because science prevented hin whatever this science was. And if you asked him w he meant he always talked about natural science a in his stupidity he never realized that the best men the field were far beyond his ignorant scruples. A st where Haeckel's *Riddle of the World* was the fi truth. He just didn't know how natural scie changed and progressed from year to year and he ac as if we lived eternally in the year 1905 and the h tory of science did not advance.

FALSE EDUCATION AND ITS FRUIT

What did the inside of the head of the "average e cated person" look like when he contemplated the te nical world? He thought the world of technology w its marvelous inventions, miracles and progress had h no room for the "dear Lord"—we can ourselves ma everything. Indeed we had progressed very far. I you had practically to force those so-called educa people to see this one simple fact. Man had tak everything into his hands. We had made inventions never before. All the time we discovered new meth and machines. But one simple fact you had to fo upon those "educated people"—in this new world could destroy and annihilate as never before. And n before our eyes unfolds a world of ruins, and ev

e exclaims: "This is the world where man thought id not need God."

ven the most stupid ought to learn this lesson now. what shall we say about those who said, "The fate Germany depends on our fist"? "He that sitteth in heavens shall laugh: the Lord shall have them in sion." An entire nation had to pay for the insane that one could discharge the living God if one so red. This is what I would like to say to the "edud man" who believes he has "no time" for the ıg God.

nd what did this "educated" person know about ory? What did he let them talk him into believing ıt history and race? Again I would like to mention l's holy ten commandments and ask you calmly: As ation, which of these commandments have we not sgressed? I would like to take only two examples. st of you will be surprised at my choice. The comıdment which in my opinion has the most important sequences is the fourth commandment, "Honor thy er and mother." We lived in a nation where it considered right to follow the pagan belief that e are groups more powerful and important than the ily. They said: "The education of the children ngs primarily to the state and only secondarily to family." We had to pay heavily for this godless rine. He who undermines the foundation at one e undermines the entire foundation. Undermine obedience that children owe to their parents and it ot surprising if the obedience to the state is based veak foundations. If we had transgressed the comıdment of God at this one point alone, the judgment God was certain.

THE SIN OF MILITARISM

ut let us look at the third commandment—"Reıber the Sabbath day and keep it holy." I think anycan understand that without long introductions. at an ideal of life was it when people had contly to be kept busy and on the run? There was not ınday without military drill. And you only have to a nation of its Sunday and you rob its soul. It is e to believe that a nation could remain internally externally healthy without a day of rest. It is a ındless naiveté to believe that. And God announced claim. Many among us have now a very long "Sun-," much longer than we like. "Be not deceived, God ot mocked."

could say the same concerning all the other comıdments. I want to mention the first commandıt: "I am the Lord Thy God, thou shalt have no er gods before me." No earthly god! Germany is our god. It is not worthy of a man if he has no er way to show his love of his people than by say- "For me there is nothing higher than Germany." e living God is higher than our people. Only if I e him can I love my people as a real man and a real ristian. You trespass against the first commandment you cannot even honor men in the right manner. an illustrate this easily. When the Word says we st fear, love, trust God above all things, it is quite ious that in the moment when I fail to do that, when I stop respecting and fearing God above all things, I start immediately to fear the world and all earthly authorities.

NO LONGER FEARERS OF GOD

Bismarck said—and we have made his word a platitude: "We Germans fear God and nothing else in this world." Afterwards, *we* have turned this word around. We stopped fearing God and began to fear human lords with trembling and cowardice. A nation cannot live that way. And when we exchange for the fear of God the fear of men, freedom disappears. Servility then takes the place of freedom. If men out of servility are afraid to have an opinion against their superiors, if they do not dare to say what their conscience tells them —is that a nation of men? Above so many people hangs the cloud of a terrible fear. They say: "We could not talk! What would have happened to us?"

You men in this house of God, that is not a true view of what lies behind us. That was blind obedience instead of responsibility. People obeyed, and obeyed even when they knew that to obey was wrong. Men must act responsibly through the power of God.

And we have been punished for another transgression. He who does not face his fellow men as a free man vacillates between fear of men and contempt of men. He who lives in obedience to God knows that he must neither fear nor despise a man. We did both constantly. Certain human groups we despised as we should never have despised them, and others we feared as we should never have feared them. And all that was supposed to be wonderful and overwhelming. That was supposed to surpass the Christian faith, to make us really German and show us the real life. May God forgive us in his grace the guilt that we took upon ourselves by doing what we did and by being silent.

That ought to explain why I said it is not enough to dabble a little with political revision. I myself have resolved, in the years that God has planned for me, not to stand with those whose whole wisdom is to resume where they left off in 1932. May God help us to recognize the real reasons behind all that has come upon us.

WHAT IS AHEAD OF US?

Now a short word concerning that which lies ahead of us. What *is* ahead of us?—an overwhelming situation. How difficult it is to talk about the past without bitterness! But it is just as difficult to speak about the future without bitterness. What is ahead of us? How narrow and poor and insignificant is life in Germany going to be? How can we restore what has been destroyed? Are not many going to carry the heavy burdens that the war thrust upon us for years and years?

And yet I say it is something different to be able to look in the future. For the first thing that enters our mind is this: God has preserved our life. We are here this afternoon. None of us can accept this as a matter of course. Every one of us can remember some bad night when he was sure that the end was at hand. But we are here. And upon us descend the streams of the

glory of our God, the Creator of heaven and earth and of all things visible and invisible.

Perhaps some of you shared my experience in the past years. How often did I feel the contrast between the wonderful world of God and the world of men! I remember many beautiful moonlit nights in Berlin—the sirens had just sounded and just before the maddening holocaust started there were but a few silent minutes. And I stood and looked up to the sky and realized painfully the beauty of God's creation—the glittering moon and the sparkling stars and the indescribable peace of God's world. And then came the buzz of the pursuit planes and the searchlights stabbed into the night. And then the shells exploded and bomb followed bomb. Soon the sky was illuminated by fire. You could not miss it—the difference. The world as it came out of the hands of God and what man has made of it.

GOD'S WORLD STILL ABIDES

And now that at least is past. And out there flowers are blooming, and spreading their colors and fragrance across the world. The sun is shining and the sky is unbelievably blue. And God's world goes on from day to day. Somewhere in the Psalms we read the word of the unending praise of the creation. One of the most impressive words in Scripture: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge." Brothers and sisters—that is creation's daily song!

It grows and blooms and this old earth still moves. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." And our forlorn feeling, our worries and questions, disappear within the silent praise of God's creation.

I do not say this to get our minds off our problems, as one sometimes listens to beautiful music to get rid of worries; but I say it so that we may learn again how to believe. Let us stop talking about "nature" and "natural law." Things don't just run by themselves. Let us open our eyes and hearts and understand. He is still here who can give us bread.

The men that promised us bread a year ago can't do that any longer. And the people who say today that they will see to it that we shall have bread, have still to prove their ability. But the Father in heaven is here. His creation goes on, day by day. Turn to the living God of heaven and earth. Even though things may become very difficult, without him you will be lost altogether.

GOD AND OUR SPIRITS

But beside the fact that God has given us our physical life stands the other fact, that he also gave us our spiritual life. The fact that God has preserved our life is the strongest expression of his desire to show mercy. All of us must understand this. You men who have come home from the war, don't forget—God has again given you your life. And you women and mothers who with your children survived the air war, don't forget—God preserved your life.

And the same is true of us whom God has sav from other dangers. I know it of myself, and befo the countenance of God—that the days that God w let me live are not my days but his. And that is tr for all of us. Let us resolve to subject ourselves to t rule of the living God. And, dear brothers and siste if we do that we shall receive at once his first gift. H will free us from fear. In many cases fear was t most terrible aspect of the recent years. How ma people were afraid—afraid of men and things—afr of death and dying, afraid of unhappiness! God c save us from fear in this world of ruins. And I wish could write this into every heart—we can face the co ing day, however difficult it may be, without fear.

I cannot look into your hearts this afternoon. I do know who came because he desired to sing the praise God with his brothers and sisters in the faith, and to strengthened by the Word of God. I don't know w came out of some curiosity and uncertainty. Whatev the reason, you are welcome. I thank God for this o portunity to tell you—you must become a Christian real Christian who believes and prays, a man who lo and glories and suffers with the church of Christ. Y must meet your God!

THE MEANING OF THIS HOUR

I am quite aware that this is the real meaning of t hour for Germany. And I say it again—not as a m who does not know the world, but as a man who h seen the world from Chicago to Madras and w knows the history of mankind; a man who kno something about the ignominious transitoriness of human concerns.

Therefore I say it again: Renounce in this ho those things that can only deceive you. Do not b your life on a foundation that is uncertain and mars but base it upon the rock of the Word of the liv God. You still hear it today; nobody knows how mu longer you will hear it.

In a peculiar situation of Swedish history, at start of this century, Sweden was overrun by a wave industrialization and was faced by many tensions a dangers. At that time a considerable number of s dents decided to call their beloved people back to living God. They traveled in small groups throu their beautiful country and proclaimed this watchw —"The People of Sweden, a People of God." It w one of the greatest privileges of my life—to know th men and women who to this day serve their nation leading positions.

What would it mean for our people if we would good-bye to all bitterness, despair and resignation an those among us who have understood the importance God's gift of life would join together with one de and watchword: "The German People—a People God!"

Is Christ yet another human question? In a sen yes; for many questions have been asked about h But for Christian people Christ is not a question at he is the answer.

Dorothy Sayers

The Principle of the Extra Measure

By Harold E. Nicely

nd if ye salute your brethren only, what do ye e than others? do not even the Gentiles the same? tthew 5:47.

ODAY we turn to our Lord's question which appears in the Sermon on the Mount, "What do ye e than others?" The question is in the context of ain words about human relationships. It was com- practice for men to love their friends and hate their enemies. But Jesus declared that good will was like the rain that God sent on both the just and the unjust. If you love those who love you, you are only doing what the publicans do, and the question is, "What do ye more than others?" You must not only move off the level of the publicans, who are recognized as an unprincipled lot, but you must even rise above the level of the Pharisees, who have quite a itation for righteousness. For, as Jesus declared in earlier statement, except your righteousness exceed righteousness of the scribes and the Pharisees, you l not enter the Kingdom.

he ordinary standards of men and women, even of e of good reputation, are not sufficient for the istian. "What do ye more than others?" What is e in your life that is over and above the average, is more than necessary; for by this extra measure, ond the conventional margin, you demonstrate your ception of God's truth.

THE GOSPEL STILL CHALLENGES

here are many areas of life where these words e application, for the gospel is always calling us to e out beyond our present condition. It calls for e than average courage. What do ye more than ers in the hour of peril? It calls for a higher exssion of faith. What do ye more than others when burden is hard to bear? It calls for loyalty above beyond the call of duty. What do ye more than ers for the causes that promote the welfare of man-d? It was by this extra measure of courage and h and loyalty that Christianity made its earliest ressions on the world. The gospel made headway, vas once said, because the early Christians outlived, loved and outdied their contemporaries. They did ething more than others.

Today, on this Sunday nearest Lincoln's birthday, gnated for many years as Race Relations Sunday, are to turn this question in the direction of human tionships, for it was here that Jesus was very exit, and it is here that many are confused.

First, consider what is for America an internal problem, the condition of approximately thirteen million Negroes. These are the people who have a third-class ticket for their journey through life. They are the steerage passengers, and their opportunities and accommodations are not good. They are barred from most hotels, restaurants and desirable living quarters. They do not have the same opportunities for education, for the per capita expenditure for Negro children is almost always far inferior to the expenditure for white children, and often they must use the cast-off equipment and books which are too shabby or obsolete for use in the white schools. They are barred from many institutions of higher learning. They do not have the same opportunities for employment. There are some manufacturers and some labor unions where they are given equal status with white employees, where their progress rests on merit alone, but on the whole their improved condition is due to the fact that manpower shortages have compelled industry to scrape the bottom of the barrel, and the Negroes were at the bottom. No less than twenty national and international labor unions have color clauses or other provisions barring Negro workers. In several states they cannot vote. Because of bad housing, inferior food and lack of proper incentives in employment, their health is not good and their home life is not wholesome, and when they need medical or dental care, they get what they can pay for—which is not much.

'VAGABONDS OF SOCIETY'

The Negroes were segregated in the armed forces, when it was said that the battle was provoked, and was fought to a finish to settle the issue of the philosophy of a master race. Their blood for transfusions was refused at the outset of the war by the American Red Cross, despite the assertion of scientists that their blood is no different from the white man's blood. It was later accepted, but segregated for Negro casualties only. Certainly their mothers' milk is no different, for many a white child has been nourished by a Negro nurse. Nor is their touch contaminating, for many a white child has been rocked to sleep in the arms of a colored mammy, and much food has been eaten and enjoyed which was prepared by colored hands. But their blood was not acceptable for transfusions for white soldiers, although they were willing to shed their life blood on the battlefield.

In civilian life they wear the cheapest clothes and drive second-hand cars. They are the vagabonds of our society, hitch-hiking their way through life, saved from complete despair only because they have a sense of humor and a gift of song, and, like most downtrodden people, a hope of heaven in the life to come. The white people are the master race in this country, and the colored people are what Hitler called *untermenschen,* the underlings.

What is the reason for this? In the average mind there is a fixed mental image, a racial stereotype of the Negro. He is happy-go-lucky, lazy, shiftless, dirty, inclined to petty theft, full of laughter, and contented with his lowly condition unless stirred up by white

agitators. He is all right when he is kept in his place. But otherwise he is in trouble, for he is mentally and morally inferior. That is the usual opinion of Negroes held by most people.

We say that, but we do not have any right to say it, or to make it the basis of our dealings with the Negro. It demonstrates our ignorance of what biologists and anthropologists have been teaching for over thirty years. The late Franz Boas of Columbia University, the dean of American anthropologists, wrote this: "If we were to select the most intelligent, the most imaginative, energetic and emotionally stable third of mankind, all races would be represented." And of course, if we were to select the lowest third, we would have all races, including the whites.

A NEGRO NOT WITHOUT HONOR

George Washington Carver, one of the greatest botanists of the century, recipient of many awards and honors in this country and abroad, is striking evidence of the potential abilities of his race. He was born in Missouri of slave parents. He lost his father in infancy. He was stolen with his mother and carried into Arkansas, and he never heard of his mother again. He was a promising lad, sound in health, and he was traded for a race horse and taken back to Missouri. Subsequently set free, he worked his way through high school and was then denied admission to a church-supported college, where the president told him bluntly, "Niggers are not allowed here." But he went on, studying at the Iowa State College of Agriculture, and pressed forward step by step in his fruitful and illustrious career. Only God knows how many George Washington Carvers with similar talents have been cut short somewhere by those words, "Niggers are not allowed here," and their broken, stunted lives are God's sorrows and the white man's sins.

You may say he was the exception, but what we think of the typical Negro is still true. If it is, I would like to ask just what, in the light of all that we know of the psychological effects of unemployment, malnutrition, bad housing, poor schooling and unguided recreation—just what would you expect? Read the book of Judges. You can find stories of murder, theft, rape—a crime on every page. These people were just coming out of slavery. They had been underlings in Egypt for generations. But when they had a new opportunity and a new environment, with adequate incentives and some sense of security, and freedom and self-respect, they went on to become the pioneers in morality, culture and religion.

WHAT THE NEGRO WANTS

But, you say, this Negro type is not due to environment. This is inborn. If that be true, it is not true of all colored people. If it be true of some, or of many, a free democratic society provides for that. The man who has ability will rise according to his merit. And what the colored man asks is not preference or partiality, but what he has read in the Declaration of Independence and the Bill of Rights, and in the words of Lincoln, and in the gospel of Jesus Christ. All that he asks is an opportunity to rise out of the poverty cruel exploitation of his past.

For a number of years a great American artist, thaniel Dett, lived among us and brought fame this city of Rochester. He received his master's deg from the Eastman School of Music. He was holder of many awards and honors for his arti ability—author, composer, compiler of a four-volu collection of Negro spirituals. However, he coul go into a restaurant on Main street because he colored. Is that the social system that you believe That is the ordinary standard. But—what do ye m than others?

What can you do? You can change your own thi ing first. You can carry in your heart a new Christian respect for the colored man. You can glad and not offended when a colored person sits n to you on the bus. You can call out of line the wh man who offends a Negro employee at your plant, talk with him. You can take to heart the words Robert E. Lee: "In this enlightened age, there few, I believe, but will acknowledge that slavery moral and political evil in any country." You continue the unfinished task of emancipation by lett the Christian gospel emancipate your own mind fr prejudice. You can progressively reduce by your fluence the number of places where someone s "Niggers are not wanted here." You can help Negroes to secure their civil rights as free men. Ab all, you can clear your own mind and settle the qu tion of where you stand.

WHERE NEGROES ARE RESPECTED

I spent a year in Cambridge University, and dents were there from Ethiopia as black as any co field darkey, and from India, and they could be fou in any restaurant or public hall or social gather Whatever place they had as scholars or friends based on merit. There was no trouble, no controve no social uproar, no yammering about keeping them their place. They were treated with respect. I am that kind of treatment here.

Ah, but you don't really know them, people say. Not as well as I'd like to. But I attended public schools of Chicago, and they were in my cl rooms for twelve years, and we played basketball baseball together and swam in the same pool. And the University of Chicago they were in my clas The greatest quarter-miler in the middle west, and of the cleanest men in body and mind, was a colo man. I have had colored guests in my home at dinner table, and overnight in my home. I have bu their dead, in a poor little cemetery where the sto were small and cheap and the weeds grew high have eaten dinner at their tables. And the colored m is my brother in Jesus Christ, far closer to me in things of the spirit than the white man who shuts out. And this question still searches my soul as it m search yours, "What do ye more than others?"

Just as serious as this internal racial question is external question of our attitude toward the Orien particularly when the tides of passion are still h

ard the Japanese. The quite understandable rage ur people followed the news of the cruel treatment American prisoners. We forgot for a while that we e Christians. We remembered only that we were ericans. Patriotism transmuted anger and hatred "war virtues." Our enemies were good when they e dead. That was the ordinary, the average atti-e. You found it daily in the press. You overheard n the bus or trolleycar. It was the loud talk at iotic rallies. Slap them down. Destroy them. But hat do ye more than others?

A PEACE OF VENGEANCE?

Vell, what should we do? Should we favor an easy ce? It cannot be an easy peace, whatever anyone its. It is already a hard peace, and will be hard years to come.

The real question is not whether the peace shall be d or easy, but whether it shall be an expression of geance or of justice, with hope for future genera-s. There is no place for retaliation in a Christian ce. Our task is to understand and help and guide, embering that they too have suffered from the te man's dominance, that the white man also has n cruel. You have read of the Inquisition. You w that Cranmer and Latimer and Ridley were ned at the stake when Englishmen were not as soft-ken as they are today. You may have seen the pic-e in a current magazine of Wounded Knee, South kota, where an American poet wanted his heart to buried. It was here, in 1890, that hundreds of In-ns were brutally massacred by United States sol-s. Surely we hope that after long years our in-ty is pardoned. There is no punishment for this falls on our little children.

The Japanese who know beauty and friendship and e can surely hope that some day they will hear the e that says: "Comfort ye, comfort ye, my people, h your God. Cry unto her that her warfare is ac-plished, that her iniquity is pardoned, for she hath ived of the Lord's hand double for all her sins."

THE FACTS ABOUT THE JAPANESE

As for the allegation that all Japanese are treacher-it is false. Let me read from the last edition of *Encyclopedia Britannica:* "The Japanese are es-ially a kindly-hearted, laughter-loving people, tak-life easily, and not allowing its petty ills to disturb r equanimity. The average Japanese is a buoyant vidual. He is imperturbable in the face of provoca-or trouble. This faculty of self-control is in a e hereditary, the result of long centuries of rigid ning and example. It has also been driven into that personal cowardice is the most despicable of s, and loyalty, particularly to the throne and to his ntry, the supreme virtue. The finished product of e teachings is a person imbued with a pride of race a patriotism so intense that it not infrequently ges on fanaticism. There is a limit, too, to imper-ability, and when that limit is reached, the reaction orrespondingly violent. . . . But no nation is free n failings, and when due account has been taken of those of the Japanese, there still remains a people of remarkable energy and intelligence, of marvelous achievement, and of great attractiveness."

GOOD WILL THE PRICE OF PEACE

In the providence of God we have another chance to make peace, and good will is another name for peace; for resentment, hatred, envy, scorn, malice are the things that destroy peace. Good will is the price we must pay for peace. If it gives you any satisfaction to hate people, whether Negroes or Japanese, or Jews or communists, or even our recent allies the Russians or the British, you can continue to enjoy the luxury of your private hatreds at a price. And the price is stiff, and you should know what it is. It is your own self-knowledge that you are making war and not peace, for if enough people have enough hatred for enough other people, there will be war.

I am not simple enough to think that merely by good will the complicated psychological, economic and political problems which baffle the wisest minds will be solved. But I am perfectly certain that we shall never be able even to define them, much less settle them, unless we approach them as members of the broad fraternity of mankind.

One American prisoner of the Japanese has offered his services to General MacArthur as hangman for Yamashito. There are plenty of people who would be willing to do that. Another, a Doolittle flyer, imprisoned and mistreated for over three years, is preparing to go back to Japan as a missionary, a brother in Jesus Christ. That is his answer to our Lord's question, and everyone must answer for himself. What do ye more than others?

THE United States of America has not the option as to whether it will or will not play a great part in the world. It must play a great part. All that it can decide is whether it will play that part well or badly. . . . I believe in that ardent patriotism which will make a nation true to itself by making it secure justice for all within its borders, and then, so far as may be, aid in every way in securing just and fair treatment for all the nations of mankind.

THEODORE ROOSEVELT.

THAT'S the best of Christianity: it looks ahead, and everyone gets ready for the funeral, and then the corpse gets up and makes a scene, and everything has to be started all over again.

CYRIL ARLINGTON.

WE have learned in airplanes to fly through the air like birds, and in submarines to swim under the sea like fish. All that remains is for us to learn to walk the earth like men.

HALFORD E. LUCCOCK.

THE TEST of courage comes when we are in the minority; the test of tolerance comes when we are in the majority.

RALPH W. SOCKMAN.

The Ultimate Basis of World Brotherhood

By Emmanuel J. Hoover

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother in need, and shutteth up his heart of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. I John 3: 13-18.

WERE a visitor from the planet Mars to visit our earth this morning, he would inquiringly wonder what we mean by the term "brother." He would listen to our dictionary definition of the term, but he would look almost in vain to see the genuine conditions of the term at work in human living. He would find this same condition to be true in regard to many of the other noble words which we glibly take for granted, but for whose incorporation into daily living we do so little. Hence, our visitor from Mars would return to his home planet more bewildered and confused than when he first set foot upon the earth.

Brotherhood is the crying need of our day; it has been the crying need of every age in mankind's progress. But the necessity for brotherhood is crying a thousand times more loudly today than in any preceding age. And it is the Christian leaven, the Church, which alone can supply the tenets for the kind of brotherhood which will make for peace and order and continual alignment in the world. Conditions have so widely separated people in our day and material progress has so closely drawn people together that we must ask the same question which Malachi asked his people 2,500 years ago: "Have we not all one father? Hath not one God created us all? Why then do we deal treacherously every man against his brother, profaning the covenant of our fathers?"

Had our visitor from Mars visited the earth during the first century of our Christian era and had he met the writer of the First Epistle of John, he would have returned to his distant planet with a picture in his mind of at least one man who believed deeply in the urgent necessity of the practice of brotherhood. While our textual passage is directed mainly to the Christians of the first and second generations, it has a vital message for our entire world and civilization in this of chaos and transition. This message from John to us the cardinal principles on which Christian world brotherhood alone can be successfully structed.

I

In the first place, John says that the citizens of world must learn to live together as brethren *in practice of love.* These are his words: "Marvel my brethren, if the world hate you. We know we have passed from death unto life, because we the brethren. He that loveth not his brother abi in death." The terrible necessity of love is the f dation stone of all genuine brotherhood. Love i old, old theme, but an ever new and necessary p ciple of life. Love is the marvelous factor which h the world together in whatever semblance of brot hood there may now exist in the world.

Throughout the New Testament the Christia continually admonished to the practice of love in d living. The teachings of Christ are unique in the phasis they place on love, revealing the depths of G love which becomes the example for man's love man. Here the New Testament makes its stron demands upon men: "If a man say, I love God, hateth his brother, that man is a liar." Or, ag hear that statement of the Master himself: "H canst thou say to thy brother: Brother, let me pull the mote in thine eye, when, behold, there is a bea thine own eye? Thou hypocrite!" Here, then, we no evasion whatsoever of the requirement of lov the life of the Christian believer; here is presente demand which has no loopholes, a demand whic unalterably expected of true followers of Christ, matter in what age.

It is the Christian who alone has the great secre life, and if our world is ever to achieve continual p and brotherhood it must follow the Christian wa achieving this priceless possession. The indivi Christian must then say to the world, as Christ to the individual Christian: "Follow me; follow in the daily practice of love for my fellow men." nations of the world and the rulers of the nat need to learn the urgent necessity of injecting practice of love into mankind's dealings with one other. So long as love does not warm the hearts of rulers of the world, so long will the world remai the estate of death. But when once nations and people thereof learn to love one another, then in will the world pass from death unto life; and the tion which refuses to love its brother nation will continue to abide in death. And abiding in the es of death will mean for that nation naught but sor and pain, struggle and conflict, and in the end h less annihilation!

Kagawa has called love the first law of life, an believe that it is out of that same fount of inspira that our Epistle writer begins with love. Love n always come first, but it must be buttressed and un girded by other fundamentals. Our world, then the building of brotherhood must begin with the p

of love. And in beginning there, we will be but owing the example of Christ, of whom John Oxen- ı sings:

In Christ there is no East or West,
In him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

II

n the second place, John says that we must learn to together as brethren *in the practice of forgiveness.* ese are his words: "Whoso hateth his brother hich is refusing to forgive his brother] is a mur- er, and ye know that no murderer hath eternal life ding in him." Or, again, hear that statement of the ster: "If thou bringest thy gift to the altar, and re rememberest that thy brother hath aught against e, leave there thy gift before the altar; and go thy . First be reconciled to thy brother, and then ıe and offer thy gift." Here again we see no eva- ı whatsoever of the New Testament teaching that ristians who would live together in brotherhood st practice forgiveness. So strong is this emphasis n the necessity of forgiveness among men in the w Testament that it becomes the prelude to God's giveness. "If ye from your hearts forgive not every ı his trespasses, neither will your Heavenly Father give you your trespasses." The practice of forgive- s is, then, the second step of the Christian in the y of living at peace with all men.

By the same principle, forgiveness becomes the sec- l step which the nations of the world must take if y are to live at peace with each other. No time in man history has afforded more incentive for the ctice of revenge than our present moment in world tory; but that fact makes the necessity of our prac- e of forgiveness all the more urgent. This world s forward, not on the basis of vengeance among na- ns, but upon the foundation of mutual helpfulness l intelligent good will; and mutual helpfulness and elligent good will always begin with genuine for- eness. The Christian church needs to say loudly ay that we can never achieve a just and lasting ce until the nations and the rulers of the world rn the Christian experience of forgiveness. And t demand is especially incumbent upon those who ve won the military victory!

The story is told that during the First World War, the ruins of a little town near the Yser river in lgium, every night two little Belgian children crept to say their prayers at a wayside shrine. One ght as Jacques and Marcelle were out there praying Lord's Prayer, Jacques stopped praying when they ne to the fifth petition: "And forgive us our tres- ses as we forgive those that trespass against us." stopped and cried out in sobs: "I cannot forgive Germans; I cannot forgive the Germans." But t then a tall figure stepped out from behind the ns and kneeling down beside Jacques he said: "I ll finish your prayer for you—forgive us our tres- ses as we forgive those who trespass against us." ıen, rising from prayer, he disappeared into the darkness, but not before the sentry on guard nearby had recognized him as King Albert of the Belgians. Such a spirit on the part of the world's rulers would do more for brotherhood than all armies and navies!

Forgiveness requires that, insofar as possible, we dismiss from our minds and intentions the tendency of the human heart to repay evil with evil. But in this world of "likes" and "opposites" we find that it is always the "opposites" which win the victory. Darkness never drives out darkness; it takes light to do that! Ignorance never drives out ignorance; it takes intelligence and education to do that! Poverty never drives out poverty; it takes charity and social action to do that! So, with evil: evil never drives out evil; goodness alone can do that! And, you see, forgiveness always requires that we employ goodness, kindness, charity and mutual helpfulness to destroy whatever evil there may be in the world which disrupts genuine brotherhood. And when we begin to practice forgiveness in such a genuine spirit as that, our world will heartily join with John Addington Symonds in the foretelling of a better day:

These things shall be: a loftier race
Than e'er the world hath known, shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mold,
And mightier music fill the skies;
And every life shall be a song,
When all the earth is paradise.

III

In the third place, John says that we must learn to live together as brethren *in the practice of service to one another.* These are his words: "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren." To lay down our lives for the brethren is to render the highest possible service to our fellow men. Such service is but the outpouring of a great love. Jesus said: "Greater love hath no man than this: that a man lay down his life for his friends." And again, it was Jesus himself who told us that he was among us as one who served. His life was service incarnate. His most beautiful parable of the Good Samaritan became the theme song of all his days, and he forever kept reminding his disciples that the man who liveth unto himself, dieth unto himself. St. Paul and the other apostles caught this spirit of Christ as they exhorted the Christians to be of service: "Bear ye one another's burdens, and so fulfill the whole will and law of Christ."

Even the most casual reading of the New Testament

will not let us escape the conclusion that one of the great demands upon the Christian is to be of service in the world. Put into simple words it is this: If God has served us, should we not serve one another? And our service should not be limited, but rather boundless —even to the point of the laying down of life itself. Such strong words coming from the New Testament make the necessity of serving a fundamental requirement among believers. The story of the lives of great saints has always been one of service; the greater the saint, the greater the service which he rendered. From Stephen to Father Damien on the Isle of Molaki; from St. Paul to Martin Luther and on to Kaj Munk— the story of the saints of all ages is the story of men and women who put no limitations on the service which they could render their fellow men and their God.

Thus it is that the Christian saints from generation to generation have introduced into this world what little of good will and peace there is here. They are our pioneers, telling us in the words of the Master that he who would be chief among us must be the servant of all. The rendering of service, then, is the third fundamental tenet of the Christian's philosophy of a peaceful life.

And now again, in the establishing of a peaceful world, the nations have no better blueprint to consult than the one which includes the genuine element of real service. Any other blueprint will reveal in the end that the house of peace which is built upon other specifications will but collapse for want of this spiritual buttress of service. Our world desperately needs a revival of the performance of the small acts of neighborly kindness which will issue in great deeds of international cooperation. The call for genuine Christian service is great today, and woe unto the nation or the world which does not heed that call!

This devastating war through which we have passed has made us greatly aware of the fact that our world is but a medium sized community and neighborhood. We see more clearly than ever before that with each passing generation and its technological improvements the demands of the Christian faith become all the more imperative and fundamental. For the salvation of the world in a material sense, these Christian demands are more necessary now than ever before in the whole history of mankind. Truly Jesus is, as Dr. Horton calls him, "Our Eternal Contemporary"! O nations of the world: refuse to serve one another, and in another decade you will needs again be at one another's throats!

IV

Finally, John says that *the practice of sharing* is the crowning witness of the genuineness of one's love, of one's forgiveness, and of one's service. These are his words: "But whoso hath this world's goods, and seeth his brother in need, and shutteth up his heart of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." Here John is saying that "love-in-action, or Christian charity, is the final test of the confession of love which believer may make. As John wrote this marvel passage of scripture, he may have been thinking o beautiful story in which the Master once told o Samaritan who on the road from Jerusalem to Jeri shares his goods with a foreigner who had been bea and robbed and had been thrown into the gutter al the road.

Our Master's life was sharing incarnate. Je heart of compassion always prompted him to sh what he had with those who in misfortune evoked compassion. It is this heart of compassion which the Christian church's secret as regarding its minis of mercy; and it is a heart of compassion which ma a Christian more like his Master than any other tr The true Christian never shuts up his heart of co passion when he sees genuine need; and it is his co passionate heart more than anything else which bind the Christian to his fellow men and ultima the fellow men to the Christian.

Here again, our world could learn much wisc from the tenets of the Christian way of life. C world should see the urgency of compassionate he in the lives of rulers and nations. The widespr devastation in Europe and Japan is calling for me and relief; if the nations who have this world's go shut up their hearts of compassion as they look and see the world's need, how can the rule of G which is the rule of peace, ever come upon the fac the earth? We hear much talk about the wor needs, but we see so very little action. John tells that we should stop talking about it in words and busy doing something about it in deeds!

As starvation and devastation face many of brethren in Europe this winter, the Christian voic speaking for peace and brotherhood says to goug and prosperous America: "Share! Share!" And less we hear that call and obey it, we have lost victory, even though on the surface we may h gained it.

When our world really begins to share in the sense of the word, we will find that greed and self ness, which find their zenith in war, will be rende a decisive and damaging blow.

This, then, is the present-day challenge to our i vidual Christianity: the challenge to learn to live gether as brethren in the practice of love, in the p tice of forgiveness, in the practice of service to another, and in sharing our material possessions v those who have not. But individual Christianity is an isolated factor which exists all to itself; genu individual Christianity in its functioning reaches into all the world and eventually attains a world-w influence. Let us pray in these tragic days that t world-wide influence of our Christian living and f may be felt among the nations of the world befor be forever too late. To that end, let us prayerf think with the unknown poet who has given us th inspiring lines:

> One knelt within a world of care
> And sin, and lifted up his prayer:
> "I ask Thee, Lord, for health and power

To meet the duties of each hour;
For peace from care, for daily good,
For life prolonged and filled with good."

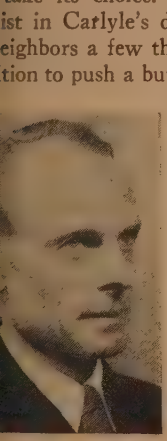
But as he prayed, lo! at his side
Stood the thorn-crowned Christ, and sighed:
"O blind disciple—came I then
To bless the selfishness of men?
My gift is sacrifice; my blood
Was shed for human brotherhood—
Come, leave thy selfish hopes, and see
The birthright of humanity!
Spend and be spent, yearn, suffer, give,
And in thy brethren learn to live."

Forgive--or Else

By Allan A. Hunter

. . . as we forgive our debtors. Matthew 6:12.

GHT; or failing that, lightning: the world can take its choice." That may have sounded too ist in Carlyle's day. It is realistic now. Maybe eighbors a few thousand miles away aren't yet in tion to push a button and in a blinding flash liquidate every man, woman and child in the United States. But they may have that power soon. So at least one of our responsible scientists warns. Einstein, whose formula of forty years ago had much to do with making the atomic bomb possible, wonders, according to newspaper reports, whether that instrument of national policy won't suddenly reduce the population of this planet by three-fifths.



This world, we are beginning nse, is not the picnic ground we had fondly ht. Thanks, I'll have just one more slice, the is good! All right, another ride on the merry- und! It's surely a swell day! But no! This l is a testing ground. And we are being tested, as ms the whole human race is being tested, to see much we are willing to forgive one another. r Sunday we say, "Forgive us our debts as we for- our debtors." Do we mean it? The welfare if he survival of a large fraction of the planet's in- ants may depend on whether we do or don't. It as if the Eternal Compassion, which is our ever- nt judgment, were searching and assessing us with question: "Do you really will the best for your bor? You don't? Then the best that I will for will do you no good. Would you be forgiven? yourself will have to forgive. Fellowship with me ite of all the evil you have done I freely offer. you can't avail yourself of that fellowship unless offer it freely to those who have done most harm u."

Jesus was not sentimental about the alternatives. The first thing reported to come from his lips at the close of the Lord's prayer is this seemingly ruthless and certainly unambiguous either-or: "If you forgive others when they offend you, your heavenly Father will forgive you, too. But if you do not forgive others when they offend you, your heavenly Father will not forgive you your offenses." (Goodspeed)

'IF YOU DO NOT FORGIVE . . .'

Forgive—or else. We can keep on with our old habit of vindictiveness, the passion to punish and get revenge, if we want to. God has given us the freedom and we have been systematically using it to do exactly that. We can refuse to forgive. But—if we do, we shall be missing our chance in evolution.

That chance we had better not take too lightly. It is a unique chance we have been given, a privileged place. The staggering thing is the speeding up of this strange adventure, evolution; we are all on together. We don't know a great deal about the spiritual aspects of this upward spiral movement that has been going on these past six hundred million years or more, this spiral movement in which life has been heroically climbing out of the ooze to make a try at still more life, with eyes, then hands, then speech leading into teamwork, research and possible prayer. But it looks as if the process is going faster and faster. Before we can say, "My goodness!" we are dizzied to find not an oxcart traveling three miles an hour but a plane more rapid than sound. The acceleration appears not to be just physical. Upon us we feel a terrifying spiritual pressure that seems to be increasing every month since last August 6—an imperative need to stop shilly-shallying and to make up our minds. If we don't forgive one another, we die. If we do forgive, then the blood can be washed from our hands now paralyzed with guilt to work with Him so that this world can become less of a shambles and more of a home.

CAN WE FORGIVE—TODAY?

But is it possible, in the world as it is today, actually to forgive? Few in this crisis seem to believe it is. That is because we are all more or less sin-shocked, hypnotized by the unspeakable things we human beings have been blindly, horribly doing to one another. A woman who is probably a saint makes this confession. When with her own eyes she witnessed some Japanese drugging and otherwise degrading great numbers of Chinese on their own soil, her first impulse was to pray that God would send a tidal wave to wipe out the whole Japanese empire, the seventy millions and all.

I remember the difficulty I had a year before this last war broke out, in Berlin. Visiting the Jewish section with a couple of rabbis and hearing how thirty-nine men, many of them old men, had only a short time before been beaten to death by nazis, I had a taste of the difficulty of forgiving wrongdoers. A desire to crush them began to insinuate itself into my whole being like an implacable fog of poison gas, odorless and invisible but deadly in its power to take possession of my will. Right then and there a fight began, inside myself.

Would I or would I not forgive? I can testify that even under circumstances as relatively protected as that it is not easy. It seems to be easy if you are not personally hurt or if you don't care for fellow human beings. It most emphatically is not easy if you yourself or those you value are on the receiving end of evil.

Yet we can forgive. The good news we get from Jesus is not that we are depraved. It is that God's forgiving power can work even through us. His will that wrongdoers be given another chance is able to flood through our little wills as the tide is able to fill a creek that opens on the sea. The world is convinced that Jesus was wrong in this. In Dostoievsky's *Brothers Karamazov,* the Grand Inquisitor, a high ranking ecclesiastic, arrests Jesus. Then he visits him in his dungeon and levels against him this complaint: "You expect too much of men. You put too great a responsibility upon them. That is not love." But that *is* love, the love that God exhibiting his nature in the great Forgiver would share with us. Who are we to say he cannot enable us to join with him in his work of lifting men out of the mire? Is he mocking us as he holds above our heads the power to forgive, "which all our lives we shall be trying to grow tall enough to reach"?

HE HEARD THE CALL TO FORGIVENESS

We have underestimated the possibilities of forgiveness! It is not only more urgent than we have thought. It is more closely knit into the world heart of things and into the spirit God has put within us. That thirty-two-year-old sergeant gunner, one of Doolittle's captured raiders, who for forty-one months was a prisoner of the Japanese, may be a more intimate part of the growing edge of evolution than the newspapers suggest. While in prison he had a direct experience of this divine energy "that will lift all and save all." It was when he opened his Testament to the challenge: "Love your enemies . . . do good to them that hate you." Jacob Deshazer answered that call. He is now a theological student. He plans when trained to return to Japan where he will share with those who were once considered enemies his vision of the forgiving God.

Two members of this congregation also point the way. One of them three years ago, as boys' leader at a week-end camp, took aside one of the youngsters and said: "Bill, something has to be done about your habit of throwing stones at the other fellows. If you can't think of a better plan we'll try this. Late this afternoon you tell me how many times you threw stones to hurt. Then you take this board and hit me hard over the palm of my hand." The boy couldn't think of a better plan. When he was called over to report where nobody could overhear, he confessed to seven counts against him. The leader held out his hand. The first three blows were so half-hearted he shook his head. "You'll have to hit harder. Seven times." The boy cried, but the leader made him finish his part of the agreement. Later, that young man carrying gasoline over China died in flames, a Zero attacking his plane. The other Sunday his grandfather spoke from his heart to a group of re-evacuated nisei and issei being entertained at supper in the basement of the church. "People ask me," he confided, " 'Aren't you bitter against Japanese now that you know one of them killed y boy?' I answer: 'No, that Japanese boy was sent by his government just as mine was sent out by They were both victims.' "

THE FORGIVING SPIRIT IS DYNAMIC

The negative chain-reaction of violence may wr the world: granted. But the forgiving spirit is dynamic. The positive chain-reaction that leaps fr will to human will to fuse men into understand reconciliation, equality and mutual service is less sp tacular than that which vaporizes whole cities and m tiplies hate. But it may be more potent and more reaching than we guess.

Of course it is hard for us to forgive Buchenw But it is also hard for Germans to forgive Dresde two hundred thousand civilians killed in two nights our bombs. It is hard for us to forgive that de march in the Philippines. But do you think the Ja nese are going to find it easy to forgive Hiroshima Nagasaki? And yet we can and they can. We can it through the power that poured through the man the cross crying, "Father, forgive them, they know what they do."

That forgiving power touched off a response Stephen. Beaten to his knees by the mob, the bl pouring down his face, the great martyr dared with audacity of Jesus to ask God not to place full bl upon those who were destroying him. One of his ly ers at last felt this same spiritually radioactive forc work in the depths of his own consciousness. One while he was on a mission mopping up Christ's foll ers, it burst forth into a blinding flash to become undying purpose of his life. From Paul's will it ploded into other wills, from group to group, from to race, from century to century. The Christian chu today—not the front that people mistake for the chu but the authentic, invisible church—is a continua of this self-reproducing goodness that on the cross swered torture with compassion, egocentricity truth. What a mystery is this chain-reaction that forgiving spirit ever releases into and around world! Surely in some strange way it is connected, ganically connected, with the resurrection power ou which the church was born and out of which we h the human race will be reborn.

To forgive is urgent. To forgive is also poss But how exactly do you and I begin?

FIRST—WE HAVE SINNED!

Perhaps our first step is to call the sin that has t forgiven by its ugly name. It is treason to the verse. It is the betrayal of the dignity entruste man. It is not to be whitewashed or condoned. W we truly forgive we do not blur the difference betw right and wrong; we bring that difference into sh focus. The cross overcomes the darkness in men's w but first it startles us into recognizing how hideous darkness is, how much it costs the Eternal to o come. There is no use pretending that the evil w of late has shocked us is mere social lag or psycholo

:ation to catch up with physics. It is not a matter of inept statesmanship or insufficient schooling. It ar more than we have dared to admit, defiance—ɔerate, voluntary, organized and inexcusable. This was the symptom of an infinitely more serious dis- of human wills than we have yet had the courage onfess. Let us now acknowledge the fact. What e Germans or Japanese did was bad. It was mock- God. But are they Cain, and are we Abel?

'he moment we ask that question, we face the sec- step—the willingness to say, "Ours too is the re- ısibility." On our hands not theirs alone is blood. are mixed up in it, too. There is no scapegoat, shared involvement. We can't measure our guilt ırately over against theirs, and now we say so. We are under an awe-ful judgment. When, rolling our heavenward, we boasted, "We will not hate," t we meant was, "We intend to shoot straighter kill more of them by not getting too much adre- n into our eyes."

t looks as if we can't forgive Manila unless at the e time we ask Nagasaki to forgive us. Suppose we 't? Won't we be but imitating a certain sancti- ious person who once stood up in the temple giving ks that he was not like that sinner down there who n't have a leg to stand on? Had we not better con- that we do not have a moral leg to stand on now we begin to see what our bombs and unacknowl- d hate have done? The other day a group of rch members in southern California, sensing this , sent to Toyohiko Kagawa a hundred dollars by turning missionary. Lest the gift appear to be a conscious act of charity on the part of Lady Boun- , they appended this message: "We send this from foot of the cross where we can only plead, 'Father, ive us, we have not known what we were doing.' "

THE HEART OF ATONEMENT

o be aware of the harm done collectively is most hatically not enough. We have to make what res- ion we can, no matter on whom the blame his- ally may be placed. It is here that Dr. Kagawa much to say to us: "If anyone wrongs me"—and awa's life surely gives him the right to say it—"I underneath him and push him up to where he will ove me." Such an effort toward at-one-ment, as Dr. awa calls it, puts upon us a specific obligation: to e up as much as we can for the evil that has been e by no matter whom. We do not, for instance, have ait till after a third world war, when Russia may ay not repent, to forgive those who need not be enemies. We can help those fellow human beings a warm water port and their share of proper se- ty now. We can begin making amends before it is late. It may be that God is giving us a unique ıce at this very moment in history to do something mptive about the sufferings and bitterness of those remain upon this earth. We can still keep it from ming a totalitarian slaughterhouse.

ut there is a fourth step. It takes us into the very t of the eternal forgiveness. Here we see that for o be able to forgive is a gift, not so much our doing as God's. Our task therefore is to commit into his presence not only those whose evil shocks us, but their victims and our own shared guilt as well. In his healing light we hold this whole human situation with all its ruptured, festering relationships. Our plight is desperate. Why pretend otherwise? We are all bound together in the evil that has been done. But the solidarity of human iniquity is not our center of reference. Our center of reference is the Will that can take perverted human wills and give them a new and useful channel. The physical consequences of our perversion may for a time go on and on. Forgiveness does not necessarily cancel them out. Even so, there can be a spiritual transformation. The past need no longer poison; rather, it may nourish the future. Our attention now is shifted toward the Father who with undiscouraged patience waits for each one of us to turn from the old negativism and enter into fellowship with him not because we have to but because we want to.

THE POWER WE ARE 'UP AGAINST'

In "The Ballad of Judas Iscariot," Robert Buchanan suggests the inexhaustible power of this grace that makes the wrath of men to praise their Creator and their Goal. He describes the soul of Judas after his suicide, lost and desolate, yet unable to die. The light will not shine on him. The elements loathe him. Hell will not have him. At last in utter loneliness he sees far away a small light. He crawls toward it over the moor. It is from a cabin window. He crawls closer. There inside, with the eleven seated around the table, is Jesus at the head. The Master asks them whose weary feet he heard outside. He is told that a wolf is running up and down in the snow. Again he asks who it is that must be shivering out there in the dark. There is a fierce answer: it is the soul of Judas Iscariot "gliding to and fro." He takes a light and holds it in his hand.

'Twas the Bridegroom stood at the open door,
And beckoned, smiling sweet,
'Twas the soul of Judas Iscariot
Stole in, and fell at his feet.

"The Holy Supper is spread within,
And the many candles shine,
And I have waited long for thee
Before I poured the wine."

Is that not the power we are all up against? And are we not here on the earth to reflect this power that is completely able to forgive not just seven times seven but timelessly?

We had better begin. God the Forgiver can empower us to share, at least in some infinitesimal degree, his nature. But there are steps we ourselves must boldly take and without delay. If we refuse to take those steps, it will go hard with us and with mankind. Let us not presume upon the forgiveness of God.

THE GOOD we secure for ourselves is precarious and uncertain until it is secured for all of us and incorporated into our common life.

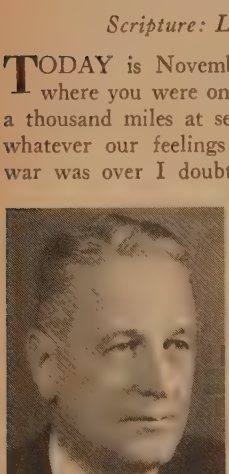
JANE ADDAMS.

'This Night—Thy Soul'

By Boynton Merrill

Scripture: Luke 12:15-21, 54-56.

TODAY is November eleventh.* I do not know where you were on the first Armistice Day. I was a thousand miles at sea. But wherever we were and whatever our feelings of gratitude that that fearful war was over I doubt if many of us were aware of how fatefully, almost cynically, fitting that day's name was to be. Armistice Day. Webster will tell you that an armistice is "a brief suspension of hostilities by agreement." "A brief suspension of hostilities"—between World War I and World War II! Could we do better on this latest Armistice Day than to search our souls and ask ourselves if there is aught we can do lest we find ourselves in 1945 celebrating only another "suspension of hostilities by agreement"?



A few days ago the newspapers of the nation carried the announcement of the death of Dr. Smith Ely Jelliffe. Dr. Jelliffe has been one of our most distinguished and justly famous physicians, concerned particularly with that mysterious part of us that we call the mind. The notice of his death brought back to me one of the finest and most deeply discerning phrases I have ever read. Years ago, in one of his books, Dr. Jelliffe declared that "on every level of his life it is the constant effort of mankind to capture, to transform and to release energy."

"To capture, to transform and to release energy." It is for all its brevity and simplicity a most penetrating description of the life process.

We are, I think, happy, successful and really alive in the very measure in which we are able to lay hold on various kinds of strength, to adapt that strength to our needs and purposes and then to pour it out in their service. Dr. Jelliffe's discerning formula is a good one: first, the capture of energy on various levels; then, its inner transformation; and, finally, its controlled release in a presumably worthwhile direction.

THE MIRACLE OF BREATHING

Every single one of us is breathing. I have to pause only an instant and we prove it to ourselves. Why do we do it? That we may capture the mysterious, inexhaustible energy which is all about us and which is imperative to life. Then, by a beneficent, mysterious transformation, it becomes part of our bloodstream. The brain is nourished, the heart is sustained; we have power to see, to think, to walk, to work. In this most elementary and primary experience of physical life the cycle of the capture, transformation and release of energy is beautifully illustrated. Stop bre ing, refuse to capture this energy, and not only do lose the power to see, and think, and walk, and w —we die!

But there are wise and foolish ways to do thing. Watch an inexperienced basketball or ho team. They run or skate with frantic, nervous, stant haste. They are close to exhaustion before game is half over. On the other hand, watch a fessional hockey player. When he is not in a pla seems to be loafing—and he is. Completely rela breathing quietly, only his eyes alert, he awaits, then in an instant comes a sudden crucial need him. All the energy he has captured and stored u his thirty or sixty seconds of relaxed waiting is leased into a thrilling burst of speed, skill, power recent issue of *Time* carried the story of two of year's great football players. One of them, Blanch of the Army, is called "the relaxed Pro." It is secret of part of his tremendous drive.

Watch the gifted singer. You are hardly aw of the constant capturing of energy, but it is g on all the time hidden behind a screen of slowly quired techniques and years of self-discipline. are aware of a smooth, powerful performance, energy almost effortlessly transformed into beaut tone. But back of the great aria, as behind the f of skates toward a goal unguarded for a fractio a second, is the energy mysteriously drawn from w out and marvelously focused within and, then, bea fully poured out.

TO BREATHE IS NOT ENOUGH

But, said Dr. Jelliffe, "On every level the lif man is a constant effort to do this thing." "On e level." "What are you?" I asked a little five-year girl. "I am a human being," she replied. I was teasing mood: "You are a human bean?" "No," said with emphatic disgust, "I'm not a human be I'm a human being."

She was right. She was more than a bean and knew it. The bean doesn't know. We do. And that knowing lies wrapped all the wonder and all woe of our humanity.

Merely to breathe is not enough. Even beans that—in their own way. And so do goats, "w nourish a blind life within the brain." Merely breathe and eat and sleep that we may capture ene and the applause of fifty thousand football fans a Saturday afternoon, is not enough. These, w they have their place and are good, are not the mate or most important levels of life on which we release energy.

Yes; we are more than beans and hockey play We are more than singers, and preachers, and w ers, and housewives. We are creatures mysterio capable of drawing strange, powerful energies ou intangible things like memories, thoughts, purpo beliefs. Men can discover great and thrilling g for themselves and for society. They can also get tremendous, sustaining energy of faith and cou needed to pursue them. Far-off ends can be

*This sermon was preached by Dr. Merrill at First Congregational Church, Columbus, O., on Nov. 11, 1945.

served; progress toward them can be made. So- could be saved from awful catastrophes like it could be immeasurably ennobled, if enough of ould only set ourselves to capture, transform and se the energies which lie in a true reading of ry, in an opening of the mind to ideas which are tially good ideas, and to the service of ideals h are selfless and without guile.

must have been twenty years ago that I heard ton D. Baker speak at the dedication of a great ge library. He spoke out of what was ob- ly a deep and wide background. He spoke with charm, but with great power. He was a beau- example of a man who had captured energy on gh level. His mind had obviously breathed y. He had nourished himself on truth. And, result, soundness and vigor and a spacious spirit powerfully present. They were so powerfully nt and so powerfully released that, even after ty years, I can still see him, hear him and recall n of what he said.

THE LOST ART OF THINKING

hy do we have such experiences so rarely? Why re hear men speak or pick up their books to read and come away feeling we have been given a crumb or two when we needed a table amply d? Could it not be that we have forgotten how ink, and read, and listen on levels higher than average? Could it be that on the intellectual we are like the amateur hockey player, rushing ically here and there, compelled by no well laid egy? We are, perhaps, intent on making a living r than on acquiring the poise and wisdom to a spacious, useful, high-minded life? Could it be we are obsessed with living comfortably, even riously, and on the surface, rather than with g healthfully and deeply in every area of our being? Could it be that we never knew nor cared to learn how to capture, transform and release intellectual and moral energy? It is quite possible that the trouble is in ourselves!

The modern scientist, at the request of the warlord, has carried the capture, transformation and release of physical energy out close to its ultimate, awful, subhuman limit. Now he is frantically begging his fellow citizens to be intelligent, to become quickly moral and altruistic enough to control this awful thing. The discovery and use of the atomic bomb is, I think, the logical and obvious issue of a world hypnotized and obsessed with physical power. We could do this thing and so we did it! And now, belatedly, we are seeing the horror of what we have done. We were intelligent enough to make this fearful engine of death, but were not intelligent enough to look ahead and to see what it would be like to live in a world with the atomic bomb being made in Tibet, behind the Urals and the Andes, as well as in Tennessee.

We strut with pride and we shake with fear. We proclaim windy good will toward all nations and yet have no consistent foreign policy. We are isolationists at heart although we know perfectly well in our minds that that can never be any more.

We are confused and distraught at home as well as abroad. I heard two economists of more than local reputation and two or three business men argue for two and one-half hours. There was nothing bitter, nor was there anything kittenish about their argument. But as the evening wore on I could not help thinking of those kittens we used to see in the advertisement for Corticelli silk. You may recall them. They were on their backs all tangled up in smooth, endless loops. So it is with us. Wealth is piled mountain high. Huge resources of power are at hand. Goods are to be made and poured out in a torrential stream. "Tear down the barns and build greater! Thou hast

A Pastoral Prayer

By Roy C. Helfenstein

EAVENLY FATHER, God of mercy and peace, Inspirer of love and concord, Eternal Light of and promise, to Thee we come for help, for ance and for courage in this hour of bewilderment. Ve recognize Thee as the God of all nations, the er of all races and the Heavenly Father of all kind. We sense the breaking of Thy loving heart use of the sins of Thy children among the nations peoples who have ignored Thy holy will, re- ated Thy holy laws, scorned Thy holy love, and ved Thy Holy Spirit.

elp us to match Thy Fatherly concern with a ere brotherly concern for Thy erring children of y race. As Thou dost love all men even though be enemies to Thee and to truth, may we love men, too. Save us from hatred. Keep Thou re- ge from befogging our minds and embittering our ts. Convict us and all men of the inhumanity of the sin which estranges men and nations from each other and from Thee. Provoke Thou sincere repentance in the hearts of all offenders against justice, brotherhood and peace.

Defend Thou the cause of human freedom by Thy divine power. We are so helpless without Thy help. Hasten the day when the implements of war and destruction shall with universal rejoicing be laid down and the implements of service and cooperative effort shall be universally taken up. Grant that within our generation all nations shall acknowledge Thy way, the way of brotherhood and peace—the only way on which mankind can fare forth to the realization of its worthy hopes and the attainment of happiness. Speed the day when the blessings of Christian peace, a true and enduring peace, shall be the heritage of all men everywhere.

In the name of the Prince of Peace we pray. Amen.

much goods laid up!" Such seems to be the theme of many. There is little honest recognition that we are in a dark night of the soul or that we need far more than huge stockpiles and wise spending. *"This night—thy soul!"*

Yes, we have learned to capture, to transform and to release physical energy! That is not quite true. For we have learned to release it so horribly that 175,000 die in an hour, that 20 million young men die in a decade. We release our energy so stupidly that part of mankind rolls in a surfeit of goods and unemployment while other hundreds of millions starve, freeze and sow, with their sick, dying bodies, the seeds of pestilence which may well sweep the whole wide world.

WHERE EDUCATION LAGS

Clearly we need to turn our attention to nobler sorts of energy on higher, less bestial levels. If we are to be men and women of clear vision, of good judgment, of purposes which are more than surface purposes of the hour, we must take time to let our minds breathe deeply. We must deliberately seek to make our colleges far more than utilitarian trade schools. Our professional and graduate institutions must be more than places where men are trained to become clever at circumventing the law for the sake of business. More and more must we turn out men who will be passionate servants of justice and of the common weal. We must learn to teach history and the story of human thought so that students will come out into adulthood fearless defenders of human freedom and steadfast lovers of truth rather than self-seeking, time-serving acquirers of huge blocks of world wealth or backward-looking politicians. Men must go into the service of religion and undertake the defense and social elevation of denied, underprivileged minorities. They must see clearly the world's need of spiritual strength and moral stamina. They must be ready to work without fear of what men can do to them and seek only the "well done" of that Divine Justice which does overarch our life, defy and deny it though we may.

There has always been need, and there is desperate need now, for clear, spacious, selfless thinking. But that can be done only by men who are clear in their minds as to what are the deepest needs of and highest possibilities before the human race. It can be done only by men who are spacious in their thinking; neither time-bound, nor class-bound, nor color-bound, nor country-bound. It can be done only by men who are selfless, too; and men can be selfless only when their hearts as well as their minds, their souls as well as their bodies, have been cleared of the poison dross of greed which does so easily clog those channels through which both spiritual and mental energy can come into a man's life to transform and empower him.

We have bodies: Yes. But it is not enough to breathe deeply, to eat wisely, to sleep soundly. Energy on that level is imperative, but it is only a preliminary first step toward real selfhood.

We have minds: Yes. But study, wide readin desire to know the truth, fellowship with great b and intelligent men, information, knowledge—t these are not enough. Probably there never was i the world so much knowledge shared so widel there is today. Also, it is probably true that t never was a time so lost, so chartless, so chaoti our own.

'THE DEEPEST THING IN OUR NATURE'

We have bodies; we have minds; but we are so And by the soul I mean that which William Ja calls "the deepest thing in our nature," that sum of all our capacities and good intents; that terious entity within us which hopes when the of us despairs, which hangs on when the rest o says quit; that inner citadel in which our de dreams and best purposes are defended against assaults. The soul is that divine spark within which will not go out. It is that which will not render the faith that life can "mean intensely mean good."

That, too, must breathe. That, too, must be That, too, must be nourished. That, too, must ture, transform, and then release an energy I can call spiritual.

If we are to snatch any real meaning out of teeth of a time like this, if our life is to have and point rather than to be sick and pointless, i are to wrestle with disaster and put on stature in process, if we are to play our part with serenity distinction on the cluttered stage of a troubled w we must learn deeply to nourish this deepest part o

That the soul can find "air and food," susten and energy for itself, I do not doubt any more th doubt that the body can find them, or any m than I doubt that the mind can and does put on me strength.

WHY OUR SOULS ARE SICK

I do not doubt it because the pages of human tory are crowded thick with examples of those have done it. I do not doubt it because I have se with my own eyes.

I have seen fear, weakness, greed and grief liberately and definitely put away. I have seen remade. I have seen them bend like great trees be the wind, and I have seen them, by some inner stre of spirit, come straight and tall again. I have them dedicate themselves to difficult, ideal, sel tasks and I have seen them hold on. Just as mind is mightier than the body and controls it, so soul, that ultimately deep and deathless thing makes man want wisdom and love goodness mightier than the mind. It is my own deep pers conviction that the real sickness of our time sickness of soul. We have been obsessed with bodies and with things. We have been intrigued our minds and their cleverness. And as a result have neglected, belittled and denied the only par us fitted to stand on the prow of life and see past horizon line to far-off goals. We have starved

sick the only part of us able to steer a course he wide and often stormy sea of this world. we need is "mind and soul according well"; e have so managed things that we have in our become insufferably conceited and in our souls ately sick.

w the secret of laying hold upon energy for this ife within is, like all great secrets, very simple. an only take breath into your lungs if you have et your breath go. You can only take a thought en you have opened the gateways of your mind entrance. You can only get spiritual energy into the depths of your innermost self by g room for it exactly as you make room for and ideas. You only make room for breath deas by deliberately expending whatever breath deas you have in your effort to "play the game" ive your life usefully, well, and to the limit ur strength. Nature will give lavishly only to who is ready to expend lavishly.

EXPEND LAVISHLY, STRIVE GREATLY

only breathes deeply who strives greatly. We capture energy only when we are quite ready energy go. If you will pour out whatever of ial energy and idealism you have in you in a rate attempt to live usefully and in line with the noblest you know, you will find energy pouring back into your life. We were not made to be stagnant pools. We are living streams fitted both to receive and to release. This is what lies back of Jesus' simple yet tremendous dictum: "He that loseth his life shall find it."

Let your life go in definite and deliberate devotion to and service of the things you know are beautiful, good and true. Glimpse and strive toward those great ideal goals that lie like mountain heights upon the line of the future. Find some place to stand and go to work for human brotherhood, for some great tested institution that is concerned with character and civic health, for world union, for peace. Spend yourself. As you find yourself spent, in that very hour you will find yourself amazingly strengthened. I summon you to an audacious but perfectly natural thing: not to the capture, transformation and release of physical and mental energy alone. I invite you to the capture, transformation and release of energy which waits to be granted by the Creator and Sustainer of us all. In our pride and folly we have turned away from that Source of strength and, as a result, we are literally dying by the millions in needless and in awful ways. And all the time we were made and meant to live, to live abundantly. *This night! Thy soul!*

Prisms and Rainbows

A 'Brotherhood' Sermon for Children by Carl S. Weist

d he made of one every nation of men to dwell f the face of the earth. Acts 17:26.

DES PAUL mean to say here that God made all nations one? That once we were all of one color ne kind and somehow we became broken up into ent colors? I think so.

ow many of you have seen a rainbow? At noon? you can never see a rainbow at noon, because it d have to be between you and the earth. The runs straight from the sun through your head to middle of the rainbow. Now you can always figure where the sun is when you see a rainbow.

wonder whether you know what a rainbow really Well, the colors of the rainbow all come from e light. Rays of light are reflected and broken up colors by raindrops in the sky. Raindrops act like ns. Here is a prism. When a ray of light comes this prism it is reflected once and bent twice. n the ray leaves the prism it is no longer a ray; split up into several colors—violet, indigo, blue, n, yellow, orange, red. The rainbow is made in ky by these tiny raindrop prisms. Is that not wonul? If Paul were here he would say: "God has e of one every color of the rainbow to dwell in sky, for all these colors come from white light." o you see that the races all belong to one white , one family, and that they are simply God's love en up? Broken up into a sort of rainbow; for what are the colors of the races? Brown, yellow, black, red, white.

Now if all the colors of the rainbow come from white light, it would be ridiculous for one color to say, "I am better than you. I am prettier or richer than you." Each color is equally important and needed in the rainbow. It would be equally absurd for one race to say to the other, "I am better than you because I am yellow," or "I am smarter than you because I am white." No, God did not intend that one race should think itself better than another. All are equally important in God's family.

Again, in the colors of the rainbow (which we call the spectrum) made by raindrop prisms, each color helps the others. Each is necessary to the others. That is what I mean. If I had a cylinder here with strips of rainbow colors pasted up and down around it, and if I revolved the cylinder rapidly enough, the colors would disappear and we would see only white light. The colors aid each other, you see, in making white light again.

We live in a world with many colors of men. God intended that one race was to help the others. Each has some strong point, some special kind of help to give the others. If each in a brotherly way gives that particular kind of help which it has to give, all together we form a band of loving hearts, a white band of love which reaches around the world.

The Preacher's Use of Poetry

By James Dalton Morrison

"TELL your students not to quote poetry in their sermons. People don't like poetry. Besides, it's effeminate." So someone advised. But good poetry is *not* effeminate; neither is it dull. It is the way some people quote poetry that makes it seem effeminate and dull. When we say that our congregations do not like poetry we really mean that they do not like the way we present poetry.

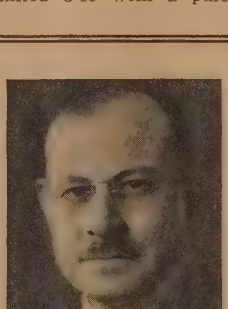
During Lent last year in Rochester we had the privilege of hearing some of the ablest preachers in Canada and the United States. The most effective of them, I observed, made apt use of poetry. This is not to say that their use of poetry was the only reason, or even the chief reason, for their success. But it was certainly *a* reason, and some of the most moving passages in their sermons were the passages wherein they illumined and enforced their thought by a sudden flash of light and beauty from Wordsworth or Browning or one of our contemporary poets.

● *The Best Preachers Use Poetry*

From an examination of the best recent sermon anthologies and of the sermons published in the PULPIT, it is clear that the best modern preachers make large use of poetry. Even those who do not quote a single line reveal their debt through their style and language. A comparison of sermons preached in the twentieth century with the sermons of the nineteenth century (see *Master Sermons of the Nineteenth Century,* edited by Gaius Glenn Atkins) shows a far greater use of poetry in the more recent preaching. But while Beecher, Brooks, Chalmers, Robertson, Spurgeon and other giants of the last century did not quote much poetry, a perusal of their sermons reveals that they read the best poetry of their day and frequently borrowed ideas and phrases from the classics.

As a rule, whenever congregations have reacted unfavorably to the use of poetry in preaching the fault has not been with the poets but with the preachers. Sometimes the poems selected were not suited to quotation in a public address. Some of Browning's poems, such as "Epilogue to Asolando" and "Prospice," lend themselves admirably to sermonic use, but some others by the same author are too difficult, too involved, for the average listener. Poor elocution is responsible for the unpopularity of much poetry. If the speaker fails to familiarize himself with the poem, if he reads it in a hesitating, incoherent, "sing-song" manner, can he wonder that people fail to apprehend its meaning or appreciate its beauty?

There are at least a half dozen ways in which the outstanding pulpit masters make poetry an asset. Some read it for sheer enjoyment. They find it more exhilarating than any other form of literature. When they are tired and discouraged, when life seems "stale, flat and unprofitable" or "sicklied o'er with a pale cast,"



JAMES D. MORRISON

they find escape and renewal under the spell of some favorite poet. In my student days I heard a young preacher, then comparatively unknown, now internationally famous, give an address on Tennyson's "In Memoriam." At the close someone asked the speaker how he managed to make an address on poetry so interesting and how he had gained such an acquaintance with this poem. In reply he remarked that he had found great satisfaction in reading the poem on Sunday evenings to gain release from the tensions of the day, and in this manner must have reread it at least fifty times.

● *Cultural Values of Poetry*

The cultural values of poetry are especially helpful to ministers. The central ideas of the great poets are the central ideas of religion. To live with them is to live beneath the superficialities of life, close to the heart of things. The reading of poetry gives the preacher an interest not foreign to his main concern, and yet one that enlarges the orbit cause it comes at life and reli from a different angle. In addi it enriches and refines the vocabul supplying the preacher with w that are particularly adapted to p use since they are at once concise, turesque and full of feeling.

"He has wonderful thoug someone said to me after liste to a certain preacher; "if only could express them more attracti —but then, he's naturally prosaic

No one is *naturally* prosaic. serve children. People are natu poetic, but through preoccupation material things in a machine civi tion their imaginations become st and their language earth-bound. a preacher this is especially u tunate, for it not only decreases effectiveness but may even dwar spiritual nature. Charles Darwin, in life, confessed: "If I had my to live over again, I would make rule to read some poetry and l to some music at least once a w for perhaps the parts of my brain atrophied would thus have been active through use. The loss of t tastes is a loss of happiness, and possibly be injurious to the intel and more probably to the m character, by enfeebling the emoti part of our nature."

● *Pragmatic Va in Good Po*

In addition to the cultural va there are certain pragmatic value the cultivation of poetry; alth strictly speaking it is difficult to any clear boundary line between tural values and pragmatic va Both Emerson and Brooks pointed out that what a preache is more important than what he The richer his personality the b his preaching. But out of the tural enrichment some values w may be regarded as pragmatic evitably follow. I have already gested some of these.

Many preachers find poetry a f ful source of ideas for sermons. casionally a whole poem is use the basis of a sermon. W. A. C eron, Trevor Davies and H Thomson Kerr have provided e lent examples of such use. If have not read their work I c mend to you Cameron's *Not Eastern Windows,* Davies' *Spiri Voices in Modern Literature* Kerr's *The Gospel in Modern Po*

More often the contribution w poetry makes to the sermon is

ıate the preacher's imagination ıggest a theme and ideas which started grow in his own mind, without further relationship to ıem. In this capacity the poem as a "pump-primer." Some- the mood induced by the read- poetry will in itself suffice to n the spirit and bring a sermon

S. Eliot has said: "Poetry is not ssertion that something is true ıe making of that truth more real to us." Since this is also in the purpose of preaching, our effective preachers have not oked the possibilities of poetry neans for stirring the imagina- nd moving the will. To state in prose may win intellectual . But great preaching must in the heart and it is here that ise use of poetry has so often l a priceless asset. Almost any n by Harry Emerson Fosdick, e A. Buttrick, Dean Inge or ther master of the American or h pulpit will illustrate the point. a deftness reminiscent of the val artists who fashioned the ries which hang on palace walls, men weave poetry into their ns in such a way as to add rich- nd beauty, color and feeling, to ıought and to clinch the salient in picturesque and unforgettable es.

● *Know the Backgrounds of Poems Used*

those who wish to make use of in preaching I pass on a few suggestions. It is important he speaker first of all familiar- imself with the poem, and if le with its background. Much be gained in appreciation and standing of the poem through dy of the poet's life and the ıstances which prompted his g of this particular work. In vay the preacher may be able ımanize" the poem and its mes- and make it more effective for etic purposes. The biographical round of such poems as Tenny- "In Memoriam" and "Crossing ar," Browning's "Asolando" and pice," Francis Thompson's "The d of Heaven," John Masefield's Everlasting Mercy," throws lerable light on these great and provides illustrative ma- full of sermonic possibilities. e more apt or "pat" a poem is to hought the speaker is empha- , the more effective it will prove. ould fit like a diamond in a um setting. The achievement s demands some artistic sense; mands also an intimate ac- ance with more than three or poems. It goes without saying poem should never be dragged a sermon simply for literary If it is merely an ornament, better leave it out, for it will impede rather than promote the thought.

● *Extensive Quotation to be Shunned*

While certain people with literary interests may take a keen delight in sermons based on poems, or in which extended portions are quoted, most congregations prefer to take their poetry in homeopathic doses. They argue that poetry is to a sermon what seasoning is to a meal. They would not want a meal without salt and pepper; on the other hand, they would not care for a meal made up entirely of salt and pepper. The analogy is not a very happy one. Poetry is more than seasoning — it is meat and drink — but we shall do well not to spurn the warning. For most people a little poetry goes a long way. Unless the preacher is an artist he had better lean to the side of "too little" rather than "too much."

In this connection may I say that seldom is it wise to quote at length in a sermon. Better select the line or lines which enforce the idea you wish to stress and concentrate on that. By quoting the whole poem or lengthy passages the danger is that the listeners will become confused and not focus on what you wish to make uppermost. Sometimes a small window well placed is more effective than a large one occupying half a wall. Those who have climbed the winding stairs through the narrow passageway in the dome of St. Peters will recall the tiny windows which refresh the weary climber with a breath of air and a welcome view of the Eternal City. So may a line or verse of poetry, aptly placed, open windows upon life and provide a refreshing contrast to the prose that surrounds it.

"Don't ride a hobby!" is a motto sometimes suggested for preachers. This advice applies to poetry as to other interests. And it is well not to overwork one poet, even Shakespeare or Browning, to the neglect of others. Variety is the spice of life — and of sermons.

● *Reading or Reciting Poetry—Which?*

As a rule the speakers who use poetry most effectively are those who recite it, not those who read it. There are, of course, good reasons for this. The process of memorizing serves to familiarize the speaker with the selection so that when he recites it he does so with deeper understanding and feeling. He has made it, in a sense, his own and is less disposed to present it in a stilted or sing-song manner. Any person of average intelligence can memorize a poem providing he has enough determination to keep at it long enough. Some preachers can memorize rapidly, but most find it advisable to begin the process well in advance of the time when the poem is to be used.

The habit which many preachers follow of closing their sermons with poetry is discouraged by many homileticians. They contend that the conclusion belongs, or should belong, to the preacher and that for him to quote from another is equivalent to saying: "Now I have come to the most crucial part of my sermon and I feel unequal to it. I shall therefore turn you over to Tennyson or James Russell Lowell." A poem may give a literary flourish to the ending and appear artistic, but as a rule the preacher's own words, if they are earnest and heartfelt, will prove more appropriate and effective.

● *'Where Can I Find That Poem?'*

"Where can I find poems suitable for pulpit use?" someone asks. Fortunately there are available today several splendid anthologies of religious poems, notably *The World's Great Religious Poetry,* edited by Caroline M. Hill, and *1000 Quotable Poems* and *Poems for Life,* compiled by Thomas Curtis Clark. The latter volumes contain a rich selection of vigorous verse particularly adapted to pulpit quotation. But in addition to these excellent works each preacher should compile an anthology of his own — a scrapbook, or better yet, a loose-leaf collection, of poems copied or clipped from here and there.

There are those who contend that just as poets are born, so the love of poetry is a gift of the gods — either you have it or you don't, and if you don't there's nothing you can do about it. Poetry, I am persuaded, is a gift from above, but its blessings are not reserved for a predestined few. Whosoever will may drink of this water freely, if only he will open his heart and mind to receive it.

● *A Suggestion from Experience*

In early days it was my practice in reading to skip everything that looked like poetry. But a gifted preacher opened my eyes to the beauty and power against which I had slammed the door. From that time I compelled myself to read, and read with care, every poem I came upon in the course of my reading. In a surprisingly short time I found that my capacity for the appreciation of poetry had increased to the point that I frequently enjoyed it more than prose. Beginning with such an aversion to poetry that I would never purchase a volume of verse, I now find that one of the most treasured sections of my library is the poetic section. The old masters are there, as well as some of the more recent. I am free to confess that, if fire should invade my study, these are the books I would throw out of the window first.

• WHO'S WHO in THIS ISSUE •

Rev. HANS LILJE, *general secretary of the Lutheran* World Convention, has recently been associated with Bishop Maharens in the administration of the German Evangelical Confessional Church. He served as a soldier in the First World War, and during the recent conflict was underground leader of the German Student Christian Movement. While holding the post of general secretary of the German Christian Students' World Union, he paid visits to student centers in North America, India and various European countries.

Having received degrees from the University of Chicago and Princeton Theological Seminary, Rev. HAROLD E. NICELY held pastorates in Wilmington, Del., and East Orange, N. J. He has ministered at the Brick Presbyterian Church, Rochester, N. Y., since 1938.

Rev. EMMANUEL J. HOOVER *received his later education* at Muhlenberg College, Yale Divinity School and the Lutheran Theological Seminary in Gettysburg, Pa. Since 1944 he has been pastor of the historic Quickel's Lutheran Church of York county, Pa. He has given notable service as a leader of youth.

For several years a leader in the National Council of the Fellowship of Reconciliation, Rev. ALLAN A. HUNTER was a delegate to the international conferen that organiflation in Holland in 1938. He went to J and China in 1925-26 representing the Fellowshi Youth for Peace. Mr. Hunter taught at the Nati University in Peking, China, in 1926. He is on the ex tive committee of the Los Angeles Civil Liberties U Since 1926 he has been minister of Mt. Hollywood gregational Church, Los Angeles.

For many years Rev. BOYNTON MERRILL *was* ister of the Second Church in Newton, Mass., and wa a time lecturer in liturgics at Andover-Newton T logical Seminary. He now leads the activities of the g First Congregational Church in Columbus, Ohio which Dr. Washington Gladden and Dr. M. H. Lich were ministers in earlier years. Dr. Boynton receive A.B. from Dartmouth and is a graduate of Union S nary in New York.

Rev. ROY C. HELFENSTEIN *is minister of the* Congregational Church, Mason City, Iowa.

Rev. JAMES D. MORRISON *is professor of preac* in the Colgate-Rochester Divinity School.

Rev. CARL S. WEIST *is minister of the Commu* Church, Mt. Vernon, N. Y.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

HERBERT W. HAHN, Methodist, South Bethlehem, N. Y. "God and the Atomic Era." Isa. 55:6, 7—"Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon."

E. DER WALKER, Presbyterian, West Middlesex, Pa. "Hand in Hand with God." Isa. 40:13—"I the Eternal your God hold you by the hand, whispering, 'Fear not, I will help you.'" (Moffatt)

HAROLD C. DEWINDT, West Park Presbyterian, New York. "Christianity versus the Atomic Bomb." 2 Pet. 3:10, 11—"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that therein shall be burned up. Seeing then that all things shall be dissolved, what manner of per ought ye to be . . ."

WILLIAM C. DONALD II, Wesley Memorial Hosp Chicago. "When Life Overwhelms Us." Psa. 61 "From the end of the earth will I cry unto thee, my heart is overwhelmed: lead me to the rock th higher than I."

VIRGIL D. WALKER, Church of the Brethren, Ames, "Victorious Recovery." Micah 7:8—"Rejoice against me, O mine enemy: when I fall I shall ar

HARRY TAYLOR, Congregational, Jennings Lodge, "A Fortunate Failure." John 21:34—"That night took nothing; but when day was breaking, Jesus s on the beach."

CHARLES F. KEATING, St. John's Evangelical and formed, Detroit, Mich. "Candles of Christ." 20:27—"The spirit of man is the candle of the Lo

ROBERT T. BECK, First Christian, Ft. Wayne, "Holding the World Together." Acts 4:32—" multitude of them that believed were of one heart of one soul."

ADDISON SMITH, Second Methodist, New Orleans, "The Four Freedoms." John 8:36—"If the Son th fore shall make you free, ye shall be free inde (Freedom from sin, self, fear, death)

A. THAD PERSONS, First Baptist, Ft. Gaines, Ga. "G News—Not Advice." Mark 1:14, 15—"Jesus . . . preaching the gospel . . . saying, Repent and lieve."

FOR YOUR SERMON AND TEXT

Title of sermon

Text used (write out the text)

Name of minister

Name of church

Address

THE EDITOR'S PAGE

The Event of the Month

[AVE made many prophecies in my time, not all f them by any means confirmed by events. But ıst October I told some friends that I expected ıito to renounce his divinity soon. He has now so. This helps my batting average as a prophet!

hito Renounces Divinity

It seemed almost inevitable that General MacArthur's wisely chosen policy of dealing with Japan would lead s result. Certainly, MacArthur was undermining mperor-God myth. Ultimately, it would have to ɔse under pressure of democratic institutions and ıtion. Logically, it had already collapsed when mperor consented to the terms of the peace settle- under which he was to take orders from the me Allied commander. This was an affront ı divinity could not long endure! But from all nts, Hirohito is a fairly intelligent sort of person. ould hardly have taken any stock in the great that the militarists put over on the Japanese e when they invested the emperor with the nature ɔrerogatives of a god. Anyhow, that myth is now beyond any chance of restoring it. "The emperor t a living god," says Hirohito. By this one stroke e Shintoism" is gone. And religious Shintoism has by been discredited. Buddhism alone retains its tional strength. But the emperor himself is said interestedly studying Christianity. Do not these kindle your own Christian imagination? I won- f Protestantism is prepared to enter this vast field so ready for a united mission on belief of the stian faith.

The Book of the Month

IN US. *By A. Campbell Garnett. Willett, Clark Company, $1.50.*

WHERE shall we find God? This book is an answer to this question. It is nourishing food for the mind and equally nourishing food for soul. The author, professor of philosophy at the versity of Wisconsin, says that we find God in our- s, that we cannot miss his presence if we know to look for him, and he proceeds to tell us how ıow that we have actually found God when we do him. Dr. Garnett finds God in our conscience. moral demand that we concern ourselves disinter- ly with the good of others besides ourselves—this, ays, is God in us. God is not "up there" and we vn here." He is indeed "up there," but he is also n here, within the very constitution of our nature. se who have been burdened with the heavy load of ıphysical concepts about God, who have perhaps ı up hope of ever finding an empirical fact upon h to base their confidence in God's reality, will this book with a sense of profound relief. Pro- r Garnett is not scornful of metaphysics, but he insists that our knowledge of God must start with a simple, understandable and indisputable fact. The disinterested will for the good of others, he says, is such a fact. It has vast implications which he proceeds to clarify—in history, in nature, in the cosmos. But all the while you feel that your feet are on the solid ground of fact, no matter how far your speculations may soar. The book is written with beautiful and fascinating simplicity—a rare art for a philosopher!

A Thought for the Month

NO ACHIEVEMENT of science has created anything like the general mood with which the atomic bomb has been greeted. Previously scientists have announced their discoveries with natural pride as benefits and blessings for man. And they have been so received and acclaimed by mankind. But the momentous announcement that the ultimate source of cosmic power had been penetrated and that that power is now available for human use, has caused a shudder of anxiety and foreboding to sweep through the world. This is partly due to the fact that the announcement, instead of coming in the form of a useful machine or tool, came in the form of a weapon of terrible destruction. Scientists themselves share in the general mood of anxiety and fear. This mood cannot be dispelled by exhortation. But it can and should be turned to account as a spiritual asset. How can this be done? It can be done by accepting as a fact, long known by Christian faith and now at last confirmed by science, that we live in a precarious universe. Too long has modern man cherished the complacent illusion of guaranteed security and automatic progress. Mankind must now be made to realize that the world henceforth is a dangerous place, and that to be alive in it is a dangerous adventure. Christianity has always talked to us in this way. It found its chief datum in the nature of man whose freedom could not be divorced from his finiteness, and therefore exposed him continually to the possibility of sin. Thus his moral life was inherently a dangerous adventure. His security could be found only by walking humbly before God. Now, however, the scientists have unveiled the nature of the world itself and added to our moral precariousness the precariousness of the physical earth. Humanity can now destroy itself, in a physical sense. The very character of this planet as a life-producing, a humanity-producing and a civilization-producing orb can be changed back into the character of the stellar system from which it has emerged. It can be made a dead planet, like the moon or Mars, or a ball of nuclear flame, like the sun. What a time is this to proclaim the Christian truth that the fear of God is the beginning of wisdom!

A Precarious World

Charles Clayton Morrison

THE SIGNIFICANCE OF SILENCE

LESLIE D. WEATHERHEAD

Some of the 22 themes:

IS IT REALLY GOOD TO BE ALIVE?
THE GOD OF DETAIL
TIME THE DECEIVER
GOD'S INTOLERABLE COMPLIMENT
INEVITABLE MYSTERY
THE SECRET MINISTRIES OF GOD

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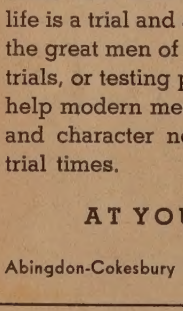

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